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But just as, practically, Sunday is the Christian Sabbath, so the eucharist is practically the Christian passover. For the spirit of the ancient Jewish rite has passed over to the Christian rite. But this is not only true of the passover. All the sacrifices of the law find their true anti-type in the great Christian sacrifice.

Personally I have found Spitta's study very helpful. It seems to make the last great act of the life of Christ more natural and lifelike. Understood in this new light, the eucharist becomes the last example of the primary and secondary meaning of the prophetic Scriptures. Doubtless the rite was intended by the Holy Spirit to receive a fuller and deeper meaning in the light of the cross and the resurrection. The church came to think of the body broken, and the blood poured out on the cross, although these ideas were not directly associated with the words of institution. It was inevitable, too, that the Messianic ideas originally connected with the words should, as the church spread through the Gentile world, be more and more forgotten. A somewhat parallel case may be found in the way in which the reference to Christ's Davidic descent, which occurred in the earliest confessions of faith, disappeared about the close of the first century. We are too apt to forget that the contemporaries of Christ lived and moved in the peculiar atmosphere of a set of ideas totally foreign to ourselves. The study of Jewish apocalyptic and rabbinic literature is doing much to place Christ and early Christianity in a truer light than that in which we have been accustomed to view them; nor need we fear the result of a closer scrutiny of the foundations of our Christian faith. On the contrary, let us welcome the fuller light: it can only serve to throw out into bolder relief the unique personality of him who was both God and man.

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LIFE AFTER DEATH AND THE FUTURE OF THE KINGDOM OF GOD.
By BISHOP LARS NIELSEN DAHLE, Knight of St. Olaf. Translated from the Norse by the REV. JOHN BEVERIDGE, M.A., B.D. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York, 1896. Pp. xii + 455; cloth. \$3.50.

THE fundamental postulate and the method of this book are explicitly set forth in the author's preface to the English translation: "The rule laid down, and followed to the best of our ability, has been to accept no guide except Holy Writ; and we venture to hope that we

have succeeded in our endeavors to be faithful to our rule. In all doubtful points we have tried to draw a clear distinction between what is actually revealed to us in Scripture, what is only hinted at, and what is simply the result of more or less ingenious human speculation." The rule has been adhered to with impressive fidelity; neither reason nor sympathy is allowed to influence in the slightest degree our author's exegesis of biblical texts or the conclusions deduced from them. Affirming that salvation comes only through Christ, and that the only known way of connection with him is by the Word and the sacraments, he discusses the fate of unbaptized infants, and concludes that "we may entertain a hope of salvation and bliss for our unbaptized children immediately after death, yet not more than a hope. But the question is still unanswered. Under any circumstances we have this consolation, that if the hope should be unfounded such children will at least have the opportunity of the uncalled at some time to receive God's gracious call" (p. 227).

Obviously Bishop Dahle's view is needlessly limited. Of modern scientific thought he seems to be totally ignorant. Death is regarded as an unnatural event, yet "the best educational institution," a break in the life process due to the sin of Adam, and the argument that there are evidences of death prior to the appearance of man is met by the curious plea that that past period cannot be proved to fall within the six days of creation, and "it is only with the creation dating from that epoch that we have here to do—it is the dominion of death in *this* creation we have to explain" (p. 40). The moral and philosophical arguments for immortality are superficially stated and curtly dismissed since revelation is the sole and sufficient authority.

In dealing with the Bible, moreover, the author makes no account of critical methods and conclusions. We are told that "between the Old Testament and the New there lies a period of between three and four hundred years" (p. 113), and the hope is expressed that after the "restoration of the Jews" the sons of regenerate Israel will help solve some of the riddles of the Old Testament "which is now misunderstood and torn to pieces by an unbelieving criticism that is foreign to its spirit" (p. 311). Nevertheless, it is acknowledged that we must look to the New Testament rather than the Old for light regarding the future, since the earlier revelation was "imperfect" (p. 126), yet the advance of the New Testament from the Old is made merely by the method of addition.

Herein lies the radical fallacy of our author's method. The prog-

ress of revelation is not by addition alone, but by addition which works transformation of earlier ideas. Where thought is vital, as Hebrew thought preëminently was, it grows not mechanically but chemically. Hence a new conception is not only beyond, but different from, an old idea, perhaps even contradictory to it. The New Testament Hades, which Dahle regards as denoting solely the abode of the wicked in the intermediate state, is not more definite than Sheol, but the two ideas are contrary to each other. In a word, the biblical texts bearing upon eschatology cannot be harmonized on a horizontal plane; their unity is to be found only in the ordered continuity of developing life. In the New Testament we discern slight differences of teaching due to individual peculiarities, but of these our author is entirely oblivious. This critical defect vitiates the treatment.

Bishop Dahle's eschatological programme has become familiar to us in the writings of a certain school of Bible readers in England and America. After death the soul passes into an intermediate state. The souls of the wicked go to suffer in Hades, while the souls of the righteous, from whom sin has been forever abolished by the event of death, pass into the bliss of heaven. On earth the forces of lawlessness are held in check by the conservative respect for law and order, and also by "him that letteth," whom our author regards as an angelic personality; but soon this restraint is removed and the anarchistic energy is embodied in a single personality, Antichrist. Before the manifestation of Antichrist, however, the restoration of the Jews occurs, not necessarily to their ancient land, but certainly to God's favor by reason of their acceptance of Jesus as the Christ. The appearance of Jesus in the clouds is signal for the binding of the Devil, the resurrection of "the dead in Christ," the transformation of the righteous living, the rapture of these two classes of saints, and the beginning of the millennium. After the thousand years are over, Satan is loosed and makes war upon the saints, which is terminated by the coming of Jesus upon the earth, the resurrection of all the dead, the day of judgment, with its decrees of unending woe and bliss, the renovation of the heavens and the earth, and the entering of the elect upon their everlasting home, the new heaven and the new earth wherein dwelleth righteousness. In the course of the argument many subsidiary questions are discussed, such as the "interim corporeality," the relation of souls to one another and to the world during the intermediate state, the nature of the resurrection body, and the fate of those dying without a knowledge of Christ.

Upon the last mentioned topic Dahle holds substantially the view known in this country as the Andover hypothesis. The dilemma is clearly presented: If heathen uncalled before death are saved solely by obedience to the light actually granted them on earth, then another salvation than through Christ must be acknowledged; if, however, men are saved only by acceptance of Christ, as the New Testament expressly declares, then those who have never heard his name must be called by him in the intermediate state. Dahle accepts the latter alternative, resting his decision upon the famous passages in Peter. But he is careful to state that if once the proclamation of the gospel reaches the ears of a man on the earth his opportunity of future probation is cut off. Considering the better chance one would have of accepting salvation when convinced by actual experience of future life and punishment, and especially when preached to by angels or even by Christ himself, we cannot help wondering whether, on Bishop Dahle's view, it is not a mistaken mercy to deprive men of this better opportunity.

The style of the book is remarkably lucid, and the arrangement is orderly. Everywhere it gives evidence that the author is preacher rather than scholar. Yet in spite of close literalism and narrow exegesis, a reader conceives genuine respect and admiration for his author's unmistakable sincerity and absolutely unfaltering allegiance to biblical authority. A critical scholar will find little in the volume to repay study, but for what it aims and purports to be, the book is decidedly valuable.

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CHICAGO.

THE GOSPEL FOR AN AGE OF DOUBT: Yale Lectures on Preaching, for 1896. By HENRY VAN DYKE, D.D. New York: The Macmillan Co., 1896. Pp. xii+457; cloth. \$1.75.

THIS book is the most serious piece of writing yet done by Dr. Van Dyke. Beginning as a series of sermons in his own pulpit; then extended into the Yale lectures for 1896; then amplified into a volume for the general public, it has at once the religious fervor of the prophet, the didactic quality of the lecturer, and the literary charm of the man of letters. The gospel which the author has for the age of doubt is essentially the teachings of the Westminster Confession, held unequivocally and tenaciously; yet held so generously, winsomely, and